PREFACE

All praise be to Allah ﷻ, there is no doubt that today throughout the world there is a general spiritual awakening in the *Ummah*. Several factors have been responsible for this; one of the most important and obvious one being the work of *Da'wah* which has reached every corner of the world.

It is essential for Muslims to know and understand the commandments of Allah ﷻ which are imposed on their daily lives, and what must be implemented from the practical teachings and demonstrations by Rasulullah ﷺ.

Certain *Islamic* laws are directed exclusively at women. But these same laws are what women are not aware of, not because of ignorance but because of modesty and shyness, which prevent them from asking others about these laws. Unfortunately, men also pay very little attention to such laws, because they are not affected by them directly. Thus, these laws have been compiled in the form of a booklet under separate headings. Such a booklet is greatly needed.

This booklet can be used as a handy reference book and we feel that every female should have this booklet in her possession so that she can refer to it as and when the need arises. We do not restrict it's learning to adult women, but also young girls should also be taught these laws.

Throughout the book the term "MAS'ALAH" has been used as a preposition. As its use denotes, it means "issue" or "law".

NOTE: Only lunar months and years are taken into consideration in Islamic matters, therefore, whenever the terms months or years are mentioned in this booklet reference to them is made.

Please do not abuse this booklet as it contains verses of the *Qur'an*. Keep it in a safe place.

CONTENTS

PUBERTY(BULUGH)

MAS'ALAH 1 : In accordance to *Shari'ah* when a person attains puberty they are called ***Baligh***. No girl is regarded as *Baligh* before the age of nine.

MAS'ALAH 2 : A girl is *Baligh* (matured) if she experiences any of the following:

a. The monthly Period Menstruation (*Haidh*) begins.
b. In her dream she experiences carnal indulgence and she finds seminal discharge. This is known as *Ihtilam* (wet dream).
c. She has no menstruation. But becomes pregnant.

MAS'ALAH 3 : If the above signs are not evident, when the girl reaches the age of fifteen, she will be regarded as having reached the age of puberty.

MAS'ALAH 4 : On reaching the age of puberty, all the principles of Islam, such as *Salaah, Saum*, etc. become Fardh (obligatory) on her. If she disobeys or neglects any, then she becomes a sinner and will be held answerable for it.

MAS'ALAH 5 : If a girl attains puberty before the age of fifteen and experiences *Ihtilam* (wet dream) it would become *Wajib* (compulsory) upon her to have Ghusl (bath).

HAIDH (MENSTRUATION OR MONTHLY PERIOD)

MAS'ALAH 1 : The vaginal bleeding which a woman generally experiences monthly is called *Haidh* and Islam has prescribed special laws for it.

MAS'ALAH 2 : A girl below the age of nine years does not normally get periods. If such a girl notices blood, it is not *Haidh*, but *Istihadhah*, meaning bleeding due to illness.

MAS'ALAH 3 : Normally a woman does not menstruate after the age of fifty five years (menopause). But if she gets red or black blood, it is *Haidh*; however, if the blood is yellow, green or muddy coloured (i.e. any colour besides red and black), it is not *Haidh*, provided she never experienced this colour during any of her earlier periods. If she did see any of these colours during her earlier periods, then it would also be counted as *Haidh*. If the colour of the blood is different from that of the blood during her earlier periods, then this is not *Haidh* but *Istihadhah*. If the colour of blood was white then it will be *Istihadhah*, (white blood is never counted as *Haidh*).

MAS'ALAH 4 : In order to protect her body and clothes from impurity during periods, it is *mustahab* (preferable) and *sunnah* for a woman to use cotton wool, sanitary pads or a piece of clothing to cover her private parts. These items are called *Khursuf*.

MAS'ALAH 5 : The colour of the *khursuf* when wet is the deciding factor which will help to determine whether the bleeding is *Haidh* or *Istihadhah*, e.g. if. the *khursuf* is red when wet and white after drying, then it is a sign of *Haidh*; if it is white when wet and yellow after drying, then it is not *Haidh*, but *Istihadhah*.

MAS'ALAH 6 : During *Haidh* sometimes there is a tint of whiteness in the blood. If the blood is more red in colour (than white), then it is *Haidh*; if it is more whitish in colour, then it is *Istihadhah*.

MAS'ALAH 7 : If a woman is sure that the flow of blood is not from the vagina, but from some wound or from the anus, then the bleeding is not *Haidh*, but *Istihadhah*.

MAS'ALAH 8 : As soon as the blood appears on the skin immediately outside the vagina, *Haidh* has started even if blood does not flow out beyond this. If someone keeps cotton wool or something similar inside

the vagina which prevents the blood from flowing out, then as long as the blood remains inside the vagina and not a single drop is seen on the outside end of the cotton wool, etc., then this is not yet regarded as *Haidh*. The time of *Haidh* will only start when blood comes out on the skin immediately outside the vagina or when the cotton wool, etc. is removed from the vagina and it is found to be stained with blood.

MAS'ALAH 9 : If a woman who is ceremonially pure puts on sanitary pads. etc. at night and in the morning when she removes it, she finds it to be blood-stained, then her *Haidh* starts only at the time when she notices the blood (i.e. on removal of the *Khursuf*).

MAS'ALAH 10 : If a menstruating woman notices no sign of blood on her *khursuf,* then the clean period will be counted from when the *khursuf* was applied.

MAS'ALAH 11 : It is *makruh* for a menstruating woman to bath a dead person.

MAS'ALAH 12 : A woman experiencing *Haidh* or *Nifaas* or a person in the state of *Janabah* should excuse themself from the place where a deceased is laid.

FEW MAS'ALAH REGARDING *WUDHU*

MAS'ALAH 1 : If flour or anything else which is permiable gathers underneath the nails and it dries up, then it is necessary that the water penetrates through when making *wudhu* or *ghusl*. If the water does not pass through, then the *wudhu* or *ghusI* would not be considered to be performed (complete). If nail polish, varnish, paint, etc. (i.e. Anything which does not allow water to pass through) is applied onto the nails, then *wudhu* or *ghusI* would not be counted until it is removed.

MAS'ALAH 2 : A sticky fluid, resembling mucus, which flows from the

vagina due to some illness, is unclean and invalidates the *wudhu* (not *ghusl*).

MAS'ALAH 3 : If the sex organ of the husband touches the sex organ of' the wife without any covering in between, then the *wudhu* of both will break, but if the tip of the male sex organ enters into the female sex organ so much, that the head of the male sex organ is not visible then ghusl becomes compulsory.

MAS'ALAH 4 : *Wudhu* will not break if one sees one's own private parts or glances at the private parts of someone else. But it should be remembered that it is sinful to look at the *satr* of another person.

MAS'ALAH 5 : If water comes out from the breast and pain is experienced, then it is impure and *wudhu* will break. If there is no pain then it is *clean* and *wudhu* does not break.

MAS'ALAH 6 : When performing *wudhu* one should ensure that the elbows, heels and ankles are wet, otherwise the *wudhu* will be incomplete.

MAS'ALAH 7 : If water does not penetrate under one's ring, then it is *wajib* to move it when performing *wudhu* and if it is loose and water reaches under it, then it is mustahab to move it.

POINTS TO REMEMBER AND IMPORTANT NOTES ON ACTUAL SALAAH TIMES.

(The reason for this labeling will be understood in the issues to come).

a. The minimum period for *Haidh* is three days and three nights (seventy two hours). If bleeding is for less than this period, it is not *Haidh*, but *Istihadhah*.
b. Continuous flow of blood is not necessary for *Haidh*. If blood

flowed for a while in the beginning, then stopped, and flowed again on the second or third day, then according to *shari'ah* it is regarded as one continuous menstrual flow.

c. The maximum period of *Haidh* is ten days and ten nights (two hundred and forty hours.) Bleeding beyond this is not *Haidh*, but *Istihadhah*.

d. According to the *Shariah*, the minimum period of remaining clean between two *Haidh* is fifteen days, there is no limit to the maximum period. A woman is considered ceremonially pure for as long as she does not experience *Haidh* even if it be for months.

e. In so far as *Haidh* and *Nifaas* (bleeding after childbirth) are concerned, Islam takes into consideration a woman's prevailing habit. A woman who gets *Haidh* or *Nifaas* (in the instance of not experiencing *Haidh*) for the first time is called a *MUBTADI'AH* and a woman who has experienced either *Haidh* or *Nifaas* before is called *MU'TADAH*. Laws for both are different in many instances.

f. Purity and impurity (according to Islamic imposed guidelines) are of two types; *HAQIQI* and *HUKMI*.

1. Sometimes a woman may bleed but *shari'ah* would not regard it as *Haidh*. This is called *Hukmi* purity. For example, if a *mubtadi'ah* bleeds for fifteen days, the first ten days would be regarded as *Haidh* and the other five days as *Istihadhah*. The purity in these five days would be *Hukmi* purity.

2. Sometimes a woman does not bleed but yet *shari'ah* regards it as menstruation. This is called *Hukmi* impurity. For example a woman bleeds for a day and the bleeding stops for five days and then she again bleeds for a day. All these seven days would be regarded as one menstrual flow. The impurity in the five days would be *Hukmi* and the impurity on the first and seventh day *Haqiqi*.

Now, keeping the above six points in mind, the following laws should be studied.

MAS'ALAH 1 : If a young girl experiences bleeding for the first time, then it should be observed whether it continues for three days and three nights (72 hours). If it does, then it is *Haidh*.

MAS'ALAH 2 : If bleeding continues for more than three days and three nights and stops at any time within ten days and ten nights (240 hours.), then it all would be *Haidh*.

MAS'ALAH 3 : If bleeding continued for more than ten days and ten nights then the ten days and ten nights will be *Haidh* and the bleeding beyond it is *Istihadhah*. Since any bleeding beyond ten full days is *Istihadhah*. She should take a bath after ten days and start her *salaah*. But if a woman is a *mu'tada* (one who has a prevailing, set *Haidh* period) and bleeding continues beyond her habit, then it should be seen, if it stops within ten days, all of it is *Haidh* and if it continues after ten days, then only the days of her habit would be regarded as *Haidh* and the days after that is *Istihadhah*. Therefore, she should perform *qadha salaah* for the days beyond her habit. If she has a habit of seven days and she bled for twelve days then only seven days would be *Haidh* and the rest *Istihadhah*. But if she bled for nine or ten days only then all of it is *Haidh*. (Refer to "*Haidh and salaah*" - MAS'ALAH 6)

MAS'ALAH 4 : If a *mubtadi'ah* keeps bleeding continuously for a few months, then in every month ten days from the day when bleeding started, these are of *Haidh* and the remaining nineteen to twenty days are of *Istihadhah* e.g. if bleeding started on the fifth of a particular month, the days between the fifth and the fifteenth of every month are of *Haidh* and the remainder are days of *Istihadhah*.

MAS'ALAH 5 : If a woman notices blood for three full days and three nights or more, or any number of days up to ten days and ten nights and then remains clean for full fifteen days or more, and again sees blood for three or more days then both bleedings are of *Haidh* and the days in between are regarded as a period of purity.

MAS'ALAH 6 : If a woman notices blood for three days and three nights or more and then remains clean for fifteen days or more and again sees blood for less than three days then the first bleeding was *Haidh* while the second bleeding is *Istihadhah* because the bleeding was for less than three days although the period of purity was for fifteen days.

MAS'ALAH 7 : If a woman notices blood for less than three days and three nights and after a full fifteen days or more, sees blood again for less than three days then both bleedings are called *Istihadhah* and she will be regarded as clean for all these days. As soon as the bleeding stops within three days, she should make *wudhu* and start her *salaah* during the last stages (end part) of *mustahab* (preferable) time (i.e. just before *makruh* time). She must also offer *Qadha salaah* for those days which she has missed while she was bleeding.

MAS'ALAH 8 : A *mubtadi'ah* should stop *salaah* as soon as she notices blood. If bleeding continues for three days and nights, then it is definitely *Haidh*. After this, if bleeding stops within ten days or if she notices white matter, then she should take a bath and start her *salaah*. This period for which the bleeding continued is now established as her HABIT e.g. if she had seven days of *Haidh* and then remained pure for 23 days, then according to *shariah* these seven days would be regarded as her *Haidh* habit and the 23 days as her clean habit. But if this course changes e.g. bleeding continues for nine days and she stays clean for 20 days, then this is called **change in habit**. Nine days will now be regarded as her new habit. **Thus, every previous course is considered as the habit for the course that follows it**. Many laws depend upon this habit. In order that her *faraidh* may be performed correctly, it is advisable for her to keep a note book recording her habit, with columns drawn under separate headings as illustrated below. This will be a great help in the event of problems arising due to change of habit or forgetting it later on.

No.	Date when bleeding commenced	Date on which bleeding stopped	Total No. of days of haidh	Total No. of clean days
1	5th Muharaam 1399	12th Muharaam	7	23
2	6th Safar 1399	11th Safar	5	25
3	4th Rabiul Awwal 1399			
4				
5				

If a woman takes up the task of continuously enters her above details regularly, then she will *Insha-Allah* benefit greatly from it in the long run. A similar table for *Nifaas* could be drawn up as follows:

No.	Beginning of Nifaas	Last day of Nifaas	Total days of bleeding	Name of child
1	5th Muharaam 1399	10th Safar 1399	35	Zaid
2				
3				

If a woman forgets her habit and if *Istihadhah* begins, the laws in such a case are quite complicated and this must be referred to an *Alim* for clarification. Such a woman is known in the *shariah* as *Mutahayyarah*.

MAS'ALAH 9 : If blood appeared for one day or more and she remained in a state of purity for less than fifteen days, then the whole period will be regarded as unclean and continuous flow, e.g. she bled on the first of a certain month then remained clean for fourteen days and then bled again for one day. The whole sixteen days from the first bleeding will be regarded as continuous bleeding. If she is a *mubtadi'ah*, then the first ten days will be counted as *Haidh* and the

remaining six as *Istihadhah*. Now, if she had started *salaah* after she bled for one day only, thinking that it was nothing and then finding out later that her first ten days were of *Haidh* and that she had read *salaah* for full fifteen days in this condition, then she will have to offer *qadha salaah* from the eleventh day onwards, because she should have taken a bath after the tenth day. Therefore, for safety, such a woman should take a bath after ten days, even if she had taken a bath after bleeding stopped on the first day, so that the remaining *salaah* after the ten days will not go unaccounted. If she had kept fardh fasts during the ten days, then those will not be valid and she will have to offer *qadha* fasts because those were days of *Haidh*.

MAS'ALAH 10 : If a *Mutahayyarah* (a woman with no fixed habit or forgotten habit) remained ceremonially pure and did not bleed for fifteen days, it is regarded as purity according to *shariah* and she is no longer a *Mutahayyarah* but is now *TAHIRAH* (clean woman). Now, if she bleeds for three or more days, it is *Haidh*, and a new habit will be started. If it is for less than three days, it is *Istihadhah* and she remains a *Mutahayyarah*.

MAS'ALAH 11: If *Haidh* continues according to habit but there is variation in the number of clean days, then this change does not in any way interfere with the laws concerning the *Haidh* habit, e.g. *Haidh* was for seven days and the clean period was for twenty two days or *Haidh* was for seven days and the clean period was for either twenty or twenty five days, then the *Haidh* habit still remains the same.

MAS'ALAH 12 : If the *Haidh* habit happens to keep changing it is necessary for the woman to keep on checking the *khursuf* every *salaah* time on the last days of *Haidh*. If it is stained, then she should change it so that this will give her an idea during the next *salaah* time whether the bleeding has stopped or not. In this way no problems will arise regarding *salaah*. Again, if the bleeding gets disrupted or if it turns out

to be *Istihadhah*, it then becomes necessary for her to learn the beginning and ending times of the *mustahab* and *makruh* times of *salaah* because these will be applied in many laws.

ACTUAL PRAYER TIMES.

It is necessary to have an Islamic calendar/timetable in the house which gives the various times of *salaah* etc.

HAIDH

HAIDH AND SALAAH

MAS'ALAH 1 : *Salaah* is not permissible during *Haidh*. Therefore do not perform it when menstruating. There is no *qadha* for the *salaah* missed during *Haidh*. Its necessity is waived by Allah's ﷻ command.

MAS'ALAH 2 : If *Haidh* begins during *salaah*, do not complete the *salaah*, but break it immediately. If it is a fardh *salaah*, it is pardoned and there is no *qadha* for it, but in the case of *Sunnah* and *Nafl* it becomes necessary to perform the qadha after the *Haidh* is over and when she is pure. According to the *Madhab* of Imam Shafi'e (R.A.), the fardh *salaah* must be broken, and *qadha* of it must be offered. The *nafl salaah* need not be repeated.

MAS'ALAH 3 : If *Haidh* starts during the time of *salaah* and if that *salaah* was not performed, it is forgiven and *qadha* is not necessary. If a time of *salaah* elapsed and it wasn't performed, and then *Haidh* started, then the *salaah* missed will necessarily have to be performed after the haidh subsides.

MAS'ALAH 4 : If *Haidh* is over before a *salaah* time ends and there is so little time left only for a bath and *takbirut-tahrimah* (the first **"Allahu**

Akbar" in *salaah*), then that *salaah* has become obligatory for her. She must take a bath and perform the *salaah* immediately except during Fajr *salaah* in which case she must wait till sunrise and offer it as *qadha*. If, however she could not take a bath due to preoccupation, then she must perform *salaah* as *qadha* after she has taken her bath. This law applies only if bleeding is over in less than ten days (this is not a condition for followers of the *Shafi'i Madhab*). If bleeding stops at the end of the tenth day at such a moment that there is no time for a bath but there is only little time to say **"*Allahu Akbar*"** and the time for that *salaah* goes by, then this *salaah* becomes compulsory and must be offered as *qadha*. After taking a bath she must perform this *qadha salaah* first and thereafter the normal *salaah* of that time should be performed.

MAS'ALAH 5 : If one hears a *Qur'anic* verse of *Sajdah* during *Haidh, sajdah* is not compulsory.

MAS'ALAH 6 : If a woman with a seven day *Haidh* habit bleeds for more than seven days, then she must observe caution. If it stops before ten days, she should have a bath and offer *salaah* from then on. All these days are of *Haidh* and *qadha* is not necessary. But if bleeding continues after ten days, then the seven days of habit are *Haidh* and the remaining are *Istihadhah*. This is the reason why she must have a bath immediately after ten days have passed and start performming *salaah*. She must also offer *qadha salaah* for the last three days.

MAS'ALAH 7 : If any woman menstruates for less than her normal habit, e.g. her habit was for seven days and her bleeding stopped after five days, then towards the end of the *mustahab* time of *salaah*, she should take a bath and offer her *salaah*. If she bleeds again within ten days from the time when she first started bleeding then she must stop *salaah* because if it continued for up to ten days or less, all these days are of *Haidh*. If bleeding continued for more than ten days, then the seven days of habit are counted as *Haidh* and the remaining days are

Istihadhah. She must offer *qadha salaah* for all days missed after the seventh day. (We should therefore take account of ourselves and ensure that we do not neglect our *salaah* in such circumstances).

MAS'ALAH 8 : If a woman bled for a day or two and then stopped, it is not necessary for her to bath. She should make *wudhu* and perform her *salaah*. She is not permitted to leave out *salaah*. If she started to bleed again within the ten days, then she must stop her *salaah*. A *mubtadi'ah* should have a bath after ten days and start her *salaah*. In the case of a *mu'tadah,* she will be considered to be in *Haidh* up to her normal habit. After this she should take a bath and offer her *salaah*.

MAS'ALAH 9 : During *Haidh*, it is *mustahab* (desirable) for a woman to make *wudhu* at the time of every *salaah* and to sit where she performs her *salaah* and occupy herself in *Dhikr* for the time it normally takes to complete her *salaah* so that her habit of performing *salaah* remains.

It is related in one *hadith* that Rasulullah ﷺ has, said:

> "*During Haidh, if a woman reads Istighfar seventy times at the time of every salaah, then she will get the reward of reading one thousand raka'at of salaah, seventy of her sins will be forgiven, her status is raised in the eyes of Allah* ﷻ *and for every letter of Istighfar she gets a nur (light) and for every vein of the body one Hajj and Umrah is written.*"

MAS'ALAH 10 : If bleeding stops within ten days in the case of a *mubtadi'ah* or in the case of a *mu'tada,* if it stops before her normal habit is complete, then she need not take a bath immediately because there is a possibility that she may bleed again. She should, out of caution wait till the *mustahab* time of that particular fardh *salaah* allows her just enough time to take a bath and offer *salaah*.

HAIDH AND SAUM (FASTING)

MAS'ALAH 1 : Although fasting during *Ramadhan* remains obligatory during *Haidh*, a woman must not fast during this period but it becomes compulsory for her to observe these as *qadha* fasts later on.

MAS'ALAH 2 : If the bleeding of *Haidh* started while she was fasting, her fast breaks even if there was a very little portion of the fast still left. Since the fast is not valid it is necessary for her to repeat it, whether it is fardh or nafl.

MAS'ALAH 3 : If a woman starts menstruating on the day when she was fasting, thereby causing her fast to break, she must still not eat or drink anything on that day. It is necessary for her to appear like others - as if she is fasting.

MAS'ALAH 4 : If bleeding stops after *subh sadiq* in *Ramadhan* and although she has not eaten anything, her fast is not valid even if she makes an intention to fast. *Qadha* becomes necessary for that particular fast as she was unclean for a certain portion of the day.

MAS'ALAH 5 : If bleeding continued for full ten days and ten nights and stopped just before *subh sadiq*, leaving no time even to say *takbirut tahrimah*, then that particular fast becomes compulsory for her. She should make an intention and keep the fast. If however, bleeding stops within ten days and ten nights and there is time for a quick bath before *subh sadiq*, then that fast becomes compulsory; but if there is no time for a bath, then it is not compulsory to fast that day. In case the fast becomes compulsory, then she should make an intention and keep the fast. It does not matter if she takes a bath later on.

HAIDH, HAJJ AND UMRAH

MAS'ALAH 1 : All *Hajj* activities are allowed during *Haidh* except *Tawaaf*. *Tawaaf* is not allowed because it is performed in the Masjid for which the state of purity is a necessary condition for entering and since a menstruating woman is not in a state of purity, *Tawaaf* cannot be performed. *Sa'i* at *Safa* and *Marwa* can also not be performed because *Tawaaf* is necessary before *Sa'i* can be performed except in one case. Refer to *MAS'ALAH 7* in this section.

MAS'ALAH 2 : If a woman is on her way to *Hajj* and she menstruates, then there is no harm. She should put or her *Ihraam* (Hajj clothes), make intention and read "*Labbaik*". If she has the time, she should have a bath which is *Sunnah* and then don her *Ihraam*. It must be remembered that this bath will not make her clean, but is rather a symbolic gesture. A similar incident happened to A'ishah ﵂ on her way to *Hajj*.

MAS'ALAH 3 : If a woman dons her *Ihraam* only for *Hajj* and if she reaches *Makkah Mukarramah* in a state of *Haidh*, then she must not perform *Tawaaful Qudum* (*Tawaaf* upon entry to *Makkah*). If she becomes clean before leaving *Makkah* for *Hajj*, she must perform the *Tawaaf*. If, however, there is no time and *Hajj* activities have started, she is then exempted from *Tawaaful Qudum*, as it is forgiven. *Hajj* activities begin when she leaves for *Mina* on the 8th of Dhul Hijjah.

MAS'ALAH 4 : Similarly *Tawaaful Wida* (*Tawaaf* upon departure) is *wajib* (obligatory) before returning from *Makkah*. If one is menstruating, it is permissible to leave without performing it, as one is exempted from this *Tawaaf*. A similar incident happened to Safiyyah ﵂ But *Tawaafuz Ziyarah* (Tawaaf of Hajj), which is performed after returning from *Muzdalifah*, is compulsory and if she is menstruating she should wait and perform it when *pure,* otherwise her *Hajj* will not be complete and she cannot come out of the state of *Ihraam*. Thus a

woman must not leave *Makkah* for home without executing this *Tawaaf*. A penalty dum will not compensate its omission.

MAS'ALAH 5 : If a menstruating woman is unable to perform her *Tawaafuz Ziyarah* (fardh Tawaaf of Hajj) because of her impending departure, then it is permissible for her to resort to medical means to postpone her *Haidh*.

NOTE: These days many women stop *Haidh* and *Nifaas* through medicine and injections, this is extremely harmful to their health. Serious side effects have been reported after using these methods. Therefore, a woman should avoid resorting to these methods unless it is absolutely necessary. A woman used these pills to stop her *Haidh* in *Ramadhan* but thereafter when she started bleeding, it continued for twenty days. Another woman was unable to give birth after using it for a few years because her *Haidh* had completely stopped.

MAS'ALAH 6 : If *Haidh* starts during a nafl, wajib or fardh *Tawaaf*, she must stop the *Tawaaf* and leave the *Masjid* immediately. It is sinful to complete the *Tawaaf* or stay in the Masjid. If she has completed four or more rounds of the *Tawaaf* then the *Tawaaf* is regarded as complete. She should give *Sadaqah* for each of the incomplete rounds (this *Sadaqah* is same as *Sadaqatul Fitr*). If less than four rounds are completed, then the whole *Tawaaf* is regarded as incomplete and *qadha* is necessary when she becomes ceremonially clean.

MAS’ALAH 7 : If the complete *Tawaaf* or the major part of the *Tawaaf* (i.e. four or more rounds) was completed in a state of purity and then *Haidh* started and the *Sa’i* of *Safa* and *Marwa* is still to be done, then she should complete it in a state of *Haidh* because purity is not a required condition for *Sa’i*. She should not perform the *Tahiyyatut-Tawaaf* (two rakat *salaah* after *Tawaaf*) as she is pardoned from reading it.

MAS'ALAH 8 : If *Haidh* started after she had worn the *Ihraam* for *Umrah* and she was unable to perform the *Umrah*, and the *Hajj* activities i.e. going to Mina, Arafah etc., have already started, then she should cancel the *Umrah Ihraam* and wear the *Hajj Ihraam* and begin the actions of Haj. She will have to perform *qadha* of *Umrah* later and she will have to give "*dum*" for cancelling the *Umrah Ihraam*. A similar incident happened to A'ishah ﵂ The *Umrah Ihraam* is cancelled by first making an intention to cancel the *Ihraam* and then she must undo her hair and comb it. The "*dum*" is given by either sacrificing one goat or one part (one seventh) of a big animal (e.g. cow, camel etc.) which are subject to the same laws as *Qurbani*.

HAIDH AND THE QUR'AN

MAS'ALAH 1 : It is not permissible to read the *Qur'an* during *Haidh*. According to some *Ulama* (learned scholars), a woman is allowed to read less than an ayah (verse) in parts, in separate breaths but not the full ayah at one time. (This is in the instance of her teaching *Qu'ran*, it is not a manner she should adopt for *Tilawah*).

MAS'ALAH 2 : If a woman is teaching others while in a state of *Haidh*, she is allowed only to spell the words but she should take care not to recite the ayah at one time. She should read the ayah in separate breaths and in parts.

MAS'ALAH 3 : It is permissible for a woman during *Haidh* to read "***Bismillahir-rahmanir-rahim***" and "***Alhamdulliliahi-rabbil-aalameen***", while eating or drinking because here the object is not to recite the *Qur'an* but the object is to obtain *barakah* (blessings) express *shukr* (thanks) or du`a (supplication).

MAS'ALAH 4 : She is not allowed to touch any object on which an *ayah* of the *Qur'an* is written. She is however, allowed to touch those

books in which the verses of the *Qur'an* are less than the actual subject matter in the book, but she is not allowed to touch the actual verse of the *Qur'an*.

MAS'ALAH 5 : She is not allowed to touch any utensil, plate or piece of paper on which only an ayah of the *Qur'an* is written. She is, however allowed to touch these utensils etc, with a piece of cloth.

MAS'ALAH 6 : She is allowed to hold the *Qur'an* with a cover which can be separated from and is not sewn to the *Qur'an*. Similarly, she is allowed to touch the *Qur'an* with any other piece of cloth which is separate and which she is not wearing. She is not allowed to touch the *Qur'an* if it only has a cover which is sewn and attached to it or with any clothes which she is wearing, like a scarf, or a sleeve or a dress etc.

HAIDH AND DHIKR

MAS'ALAH 1 : It is permissible to make *Dhikr* of Allah ﷻ and send *Salawat* to Rasulullah ﷺ (*Durud*) and make *Istighfar* (repentance) or read any other *wazaif* during menstruation. She should be constant in her usual *Dhikr*. She should not recite the *Qur'an* at all but she may recite *du'a* (supplications) for different occasions and *tasbihat*. She may also recite the relevant verses of *Du'a* which are quoted from the *Qur'an* when making *Du'a* e.g. "***Rabbana aatinaa fid-dunya hasanataw wa-fil aakhirati hasanataw wa-qina adhaaban naar***"

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MAS'ALAH 2 : She may touch the paper on which these *du'a* are written but not the actual words. She is also allowed to read, teach or touch all other religious books but it is not desirable to touch these books unnecessarily. She must not touch the actual *Ayaat* of the *Qur'an* which appear in these books. It should be remembered that in this state of impurity (*Haidh*) she should try and remain clean and occupy

herself in *Dhikr, Du'a, Salawat (Durud), Istighfar,* etc. In this way she will be rewarded additionally, Insha-Allah.

HAIDH AND THE MASJID

MAS'ALAH 1 : It is not permissible to enter a *Masjid* during *Haidh*. She must leave the Masjid as soon as bleeding starts.

MAS'ALAH 2 : During *Haidh*, she is allowed to either give something into or take something from a Masjid, by means of stretching her hand from outside the Masjid. According to the *Madhab* of Imam Shafi'e (R.A.) women are allowed to walk through a Masjid or its courtyard, provided that there is no fear of contamination, but to remain therein or to sit down is prohibited.

MAS'ALAH 3 : During *Haidh* she must not, under any circumstances, enter *Masjidun Nabawi* even for the purpose of conveying Salaam. She may, however, offer *Salaam* from that portion towards Baab Jibril عليه السلام but outside of the masjid. She is allowed to read *Durud* and *Salaam* during *Haidh*. (*Janazah salaah* is now performed in the *Masjid*. The section, mentioned above is on the left side, just before entering the Masjid from the Baab Jibril عليه السلام).

MAS'ALAH 4 : If she is helpless and out of absolute necessity e.g. Allah سبحانه وتعالى forbid, if thieves break into her house or if there is fire or flood and there is no other place of refuge or shelter besides the Masjid, then she is allowed to stay in the Masjid in a state of *Haidh* after performing a bath, or in the absence of water, *tayammum* (to obtain cleanliness by means of earth).

HAIDH AND THE HUSBAND

MAS'ALAH 1 : During *Haidh*, it is permissible for a woman to live, sit,

eat, drink, etc with her husband.

MAS'ALAH 2 : It is *haram* to have sexual intercourse during *Haidh*. She is, however, allowed to sleep with, fondle, love and caress the husband but she must keep her body covered from her navel to her knee to provide no possibility of sexual intercourse which is *haram* (forbidden) during *Haidh* and is considered a major (kabirah) sin. If, Allah ﷻ forbid, sexual intercourse takes place during *Haidh*, then it is necessary to make *TAWBAH* and *Istighfar* (repentance) and it would be good that *Sadaqah* (charity) be given.

MAS'ALAH 3 : If the days of *Haidh* are according to her habit, and the husband wishes to have sexual intercourse and the wife says that her *Haidh* has started, then it is necessary for her husband to believe her even if the wife is not religiously inclined.

MAS'ALAH 4 : If *Haidh* stops after ten days are complete, then it is permissible to have sexual intercourse before she has taken her bath, though it is better after the bath. If bleeding stops before ten days, then sexual intercourse is not allowed before she has taken a bath. If, however, one fardh *salaahs* time has passed, i.e. one fardh *salaah* has now become *qadha* on her after the bleeding has stopped and up till then she has not taken her bath, then too, it is permissible to have sexual intercourse with her.

MAS'ALAH 5 : If bleeding stops before her normal habit, e.g. she has a seven day bleeding habit and this time bleeding stops after five days, she should have a bath just a little while before the time of that particular *salaah* ends and she should start offering her *salaah*. It is, however, *Makruhut Tahrimi* (highly abominable, bordering Haram) for the husband to have sexual intercourse before the end of her normal habit, i.e. seven full days in this case. Similarly, if these are the days of her *Haidh* according to her usual habit, but bleeding only continued

for one or two days and stopped, then too, the husband should not have sexual intercourse with her because there is a possibility that she may start bleeding again. However, she should make *wudhu* and start performing her *salaah*.

HAIDH AND MISCARRIAGE

If no part of the foetus has yet been formed but only thick blood or flesh-like substance is discharged as a result of miscarriage or an abortion performed only due to a condition allowed in Shariah, then this is not regarded as the birth of a child and whatever bleeding results' from this is not regarded as *nifaas* (bleeding after childbirth). If a woman remained clean for fifteen days or more before this miscarriage or abortion and if this bleeding continued for three days or more, then it should be regarded as *Haidh* and all laws concerning *Haidh* will apply to her. If this bleeding stops within three days and does not appear again, then it should be regarded as *Istihadhah*.

BATH AFTER HAIDH

While bathing after *Haidh*, it is important that the entire body, and especially the vaginal area are washed thoroughly by rubbing with a piece of cloth, skin or cotton-wool so much so that no trace of dry blood is left. A woman ؓ of the Ansaar asked Rasulullah ﷺ about this bath, and was advised to take the above-mentioned precautions, and in one tradition the ladies have been asked to apply some perfume (non-alcoholic) around the area where bleeding takes place so that there will not be the slightest odour of blood. It is therefore, advisable to apply some perfume if circumstances permit. In this bath, not a single part of the body must be left dry, otherwise the bath will be incomplete. If the hair is tied or plaited, then it is not necessary to untie it. It is quite sufficient if the roots of the hair are made wet and washed,

but it is better if the hair is undone and washed thoroughly. The method of bathing is that the hands be washed first and then all impurities that are on the body be removed. Then make *wudhu* according to the *sunnah* way and wash the whole body.

The *faraidh* (plural of "fardh") of bath are:

1. To gargle the mouth up to the throat. If one fasts, one shouldensure that. no water goes into the stomach otherwise the *saum* (fast)will break;
2. To rinse the nostrils, ensuring water reaches the boney part.
3. To wash the whole body (male or female) making sure that not a single hair is left dry, taking special care that the private parts are thoroughly wet, especially when one stands and takes a bath.

Some *Ulama* have mentioned that many people are unaware of this fact. Thus woman should take particular care so as to ensure that water reaches into the foreskin of the vagina. If water does not penetrate there, then the *ghusl* will not be valid.

NIFAAS (POST-NATAL BLEEDING)

MAS'ALAH 1 : Bleeding from the vagina after childbirth is called *Nifaas*. Its maximum period is forty days and if bleeding continues for more than forty days, the extra days are not regarded as *nifaas* but *Istihadhah*. **There is no minimum period for *nifaas*. It may last for either one day or a little while and sometimes a woman may not even bleed a single drop after a child is born and placenta released.** It is, nevertheless, obligatory (*wajib*) under all circumstances to have a bath after childbirth. She must bath as soon as bleeding stops and if she did not bleed after childbirth, then she should bath as soon as the time of the next *salaah* begins. If, during this time, there is fear that she may get sick by bathing or she has not the strength to bath, then she must make

Tayammum with the intention of taking a bath and perform *salaah*. However, she must still take a bath when she is fit and there is no fear of her falling sick.

NOTE: The general impression is that *Nifaas* is for the full forty days whereas this is the maximum period not the exact marked period. Due to this wrong impression *salaah*, etc. Is unfortunately neglected.

MAS'ALAH 2 : Bleeding which commences upon the emergence of half or more of the child in the process of birth, is *Nifaas*. *Salaah* at this time is forgiven. But bleeding which occurs after half the infant has emerged, is *Istihadhah*. *Salaah* of that particular time remains compulsory. (The benefit of this differentiation can be seen in prolonged childbirth).

MAS'ALAH 3 : A woman who has experienced *Nifaas* previously and on the second occasion the bleeding pattern is different to her previous habit, e.g. she bled for twenty-five days the first time, and on the second occasion she bled for less or more, e.g. thirty-five days. This is still regarded as *Nifaas*. If on the second occasion, she bled for more than forty days, then whatever extra days she bled beyond her habit is *Istihadhah*, e.g. the first time she bled for twenty-five days and the second time she bled for more than forty days, then after the fortieth day she should take a bath and begin performing *salaah* while the fifteen days, which are more than her habit of twenty-five days, are regarded as *Istihadhah*. She must perform *qadha salaah* for these fifteen days. Her bathing upon completion of the forty days makes her clean and whenever the bleeding stops after the forty days, it is not necessary to bath because it is *Istihadhah*.

MAS'ALAH 4 : In the case of the birth of twins, the bleeding which takes place after the first child is born, is regarded as *Nifaas*. (If the

second child is born within six lunar months of the first i.e. From the same pregnancy, then they would be regarded as twins).

MAS'ALAH 5 : If she notices blood within forty days after remaining in a state of purity, then the whole period of forty days is counted as *Nifaas*, e.g. bleeding continued for twenty days and then stopped for ten days and again appeared for ten days, all of it is regarded as *Nifaas*. She should, nevertheless, have a bath and start *salaah* when bleeding stops after twenty days as a precautionary measure. If however, bleeding appears again within forty days she should stop reading *salaah* and when bleeding stops again, she should take a bath and start performing *salaah* again.

MAS'ALAH 6 : If a woman experiences *Nifaas* for the first time and it continues for a long period, then the first forty days are counted as *Nifaas* and the remaining bleeding thereafter is regarded as *Istihadhah*. She should in any case take a bath after forty days and start performing *salaah*.

MAS'ALAH 7 : When *Nifaas* ends, there should be a minimum gap of fifteen clean days; before any subsequent bleeding can be regarded as menstruation i.e. any further bleeding can only be regarded as menstruation, if she remains clean for fifteen days after the *nifaas* has stopped. If bleeding starts again within fifteen days, then it will not be regarded as *Haidh*, but *Istihadhah*. Any bleeding within forty days is *Nifaas* even if it may be after a gap of fifteen days from the first bleeding e.g. if she bleeds for a day and then again bleeds after thirty days then too all these days are of *Nifaas*.

NIFAAS AND SALAAH

MAS'ALAH 1 : *Salaah* is pardoned during *Nifaas*, and no *qadha salaah* is necessary thereafter.

MAS'ALAH 2 : If *Nifaas* begins at the time of a *salaah*, then that *salaah* is pardoned. If *Nifaas* stops at the end of forty days and so ever little time remains that only "***Allahu Akbar***" could be said, then that *salaah* becomes compulsory. She should have a bath and perform *qadha* of that *salaah*. If the bleeding stops before forty days and there is time for a quick bath in which she confines herself to discharge the *faraidh* of GhusI only and time to say i.e. ***Allahu Akbar***, then that *salaah* becomes compulsory. She must take a bath and start her *salaah*. If she has no time to do this, then that *salaah* is pardoned. If *salaah* has become compulsory, she should take her bath and start her *salaah*. If there is time, then her *salaah* is counted as *Ada* (on its proper time) and if not, it will be counted as *qadha*. There will be no difference in the intention of her *qadha* and *Ada salaah*. If she had very little time and while reading *salaah*, the time of that particular *salaah* had expired and the time of the next *salaah* had already begun, then too, there is no harm. Her *salaah* will be deemed to have been completed. This law will apply in all *salaah*, except *Fajr salaah*, which breaks when the sun rises while she is still reading her *salaah*. Therefore, she should perform her *Fardh* of Fajr only if she has enough time to complete it before sunrise and leave out her *sunnah*. She can perform her *sunnah* after the sun rises and there would be no sin for it in this case. *Qadha* is necessary for *Fardh* and *Witr* only. If she has not enough time to perform her *fardh* before sunrise, then it should be performed after the sunrise, with the *sunnah*. This should be done before *Zawal*.

NIFAAS AND SAUM (FASTING)

MAS'ALAH 1 : *Saum* can not be observed during *Nifaas*. However, *qadha saum* (fasts) should be kept afterwards as fasting is not pardoned.

MAS'ALAH 2 : *Saum* breaks when a child is born and *Nifaas* begins. *Qadha saum* is necessary later. She may take food and medicine, if necessary, otherwise she should remain and appear as if she is fasting.

MAS'ALAH 3 : If she becomes purified from *Nifaas* after dawn in *Ramadhan*, she should not fast on that day but observe *qadha* later. However, she should refrain from eating or drinking (in public) and be like those who are fasting. If she becomes clean before *subh sadiq* after having *Nifaas* for full 40 days and if there is time for saying "Allahu-Akbar", then she must make the intention and observe the fast on that day. It does not matter if she takes a bath after *subh sadiq*. If *Nifaas* stops within forty days, she should observe *saum* because it becomes compulsory on that day so long as there is time for a quick bath and the saying of *Takbirut Tahrimah*. If she does not have such time, then she should not fast on that day. If she fasts, then she will be a sinner. She should however, remain like those who are fasting and offer *qadha* later.

MAS'ALAH 4 : When she is not fasting and she has been ordered to be like those who are fasting, if she eats and drinks on that day, then this will be improper. Nevertheless, there will be no *kaffarah* (expiation-penalty) and nothing will become *wajib* on her. She will only have to fulfil the *qadha* fast which is obligatory upon her.

MAS'ALAH 5 : If the life of a pregnant woman or the child is in danger, then she is allowed to break her fast (and in such circumstances *qadha* alone will be sufficient as expiation).

MAS'ALAH 6 : If her life or the life of the infant of a pregnant or breast-feeding woman is in danger, then she should not fast. She must offer *qadha* later.

NIFAAS AND THE QUR'AN

Laws regarding the touching of the *Qur'an* during *nifaas* are the same as those of menstruation. (see section entitled "*Haidh and the Qur'an*").

NIFAAS, HAJJ AND UMRAH

MAS'ALAH 1 : The laws for *Nifaas* are the same as the laws of menstruation regarding *Hajj* and *Umrah*. All activities except *Tawaaf* are allowed. (See section on "*Haidh, Hajj* and *Umrah*").

MAS'ALAH 2 : Only fully completed rounds of *Tawaaf* are recognised and incomplete rounds are not valid, e.g. if she had completed three full rounds of the *Tawaaf* and in the fourth round she had labour pains and could not complete it, then the *Tawaaf* would not be valid as she had completed only three rounds.

MAS'ALAH 3 : If *Sa'i* of *Safa* and *Marwa* had become necessary after a *Tawaaf* but she could not complete it due to labour pains, then she must repeat both the *Tawaaf* and the *Sa'i* at a later date.

MAS'ALAH 4 : For the *Sa'i* of *Safa* and *Marwa* to be regarded as complete, four or more rounds, are essential and the *Sadaqah* must be given for all incomplete rounds. If less than four rounds of *Sa'i* were done, then she must repeat both the *Tawaaf* and the *Sa'i*. If the *Tawaaf* and the *Sa'i* were completed and she could not perform the two rakaats of *Tahiyyatut Tawaaf* (*salaah* after *Tawaaf*), then the *Tawaaf* will be regarded as complete. She is pardoned from the *Tahiyyatut Tawaaf*.

MAS'ALAH 5 : If the major part of the *Tawaaf* or *Sa'i* was done, both are accepted as completed according to *shari'ah*; but if she repeats both after attaining the state of purity, then it is better than giving *Sadaqah* and in such a case it is not necessary to give *Sadaqah*.

NIFAAS AND DHIKR

The laws regarding *Dhikr* during *Nifaas* are the same as those of menstruation (see section titled "*Haidh* and *Dhikr*").

All *Dhikr* and *wazaif* are allowed during *Nifaas*. In fact, *wazaif* will protect one from the mischief of *Shaytan* who becomes more active whilst one is in a state of impurity. One should not abstain from *Dhikr* under any circumstances. **The child that is to be born will benefit a great deal spiritually through the mother's *Dhikr*.** If she cannot make *Dhikr,* then she should make an intention that as soon as she gets the strength she will do so. She will be rewarded for this intention also.

NIFAAS AND THE MASJID

The laws regarding *Nifaas* and the masjid are the same as those of menstruation (see section titled "*Haidh* and the *Masjid*").

NIFAAS AND THE HUSBAND

The laws regarding *Nifaas* and the husband are the same as those of menstruation except that the maximum period here is forty days and in *Haidh* ten days (see section "*Haidh* And the husband').

NIFAAS AND MISCARRIAGE

If some features of the foetus (fingers, nails, hair etc.) have already been formed, then the bleeding that follows miscarriage is regarded as *Nifaas* and the laws concerning *Nifaas* will now become applicable to her. A bath will become compulsory when bleeding stops and until then, *salaah, saum, tilawah* of the *Qur'an* and sexual intercourse are forbidden.

BATH AFTER NIFAAS

A woman must have a bath after *Nifaas* in the same way as a bath after menstruation. Wash the hands and then the vagina and its surrounding area thoroughly with soap and water. After making *istinja* (washing of the private parts), perform *wudhu* according to the *Sunnah*. It is *fardh*

(compulsory) to gargle the mouth and to pour water in the nostrils till the cartilage (soft bone) of the nose is made wet, then wash the head and the body thoroughly with soap and water. Thereafter one will be regarded as clean.

Although the *Nifaas* may have stopped before forty days, quite often, many women remain in this state of impurity till the forty days and regard themselves as impure. This is absolutely wrong, it is *Haram* (forbidden) to stay in this condition after bleeding has stopped. When bleeding stops and she feels she will not bleed again then she should take a bath and start with *salaah*.

It has also been noticed that in many places at the time off the wedding it is regarded as absolutely necessary for another to give her the "last bath" and some women do all sorts of strange things during this final-bath. These are all ignorant, baseless, superstitious and wrong customs. It is also senseless to bath daily and have this 'last bath'. If bathing daily has been found to be beneficial through experience or is prescribed by some doctor, then it is a different matter.

ISTIHADHAH (BLEEDING DUE TO ILLNESS)

MAS'ALAH 1 : During menstruation, if a woman bleeds for less than three days and three nights and then remains clean for fifteen days, it is regarded as *Istihadhah*. Surplus bleeding beyond full ten days and ten nights during menstruation is also regarded as *Istihadhah*.

MAS'ALAH 2 : Bleeding in the case of girls below nine years of age and of women above fifty-five years of age after menopause is *Istihadhah*, provided that the blood is not very red or black. It should be noted that if after the age of fifty-five years a woman gets yellow, green or muddy coloured blood, which is similar to that which she experienced during

her normal periods, then this will be regarded as *Haidh*, otherwise it will be *Istihadhah*.

MAS'ALAH 3 : If a woman has a menstruating habit e.g., seven days and she menstruates in a particular month for more than ten days then bleeding beyond her habit period of seven days is counted as *Istihadhah*. She should offer *qadha salaah* for all the extra days after the seventh day.

MAS'ALAH 4 : Any bleeding during pregnancy is regarded as *Istihadhah*.

MAS'ALAH 5 : Bleeding before child-birth and before half the infant is born is *Istihadhah*. If half or more of the infant is born then it is *Nifaas*.

MAS'ALAH 6 : Bleeding beyond forty days and nights from the commencement of *Nifaas* is also *Istihadhah*. If a *mu'tadah* (woman who has a habit for *Nifaas*) bleeds beyond her habit and it exceeds forty days, then the bleeding beyond her habit is *Istihadhah*. She must have a bath after forty days and offer *qadha salaah* for the days beyond her habit.

ISTIHADHAH AND WUDHU

MAS'ALAH 1 : It is *wajib* (obligatory) for a *mustahadhah* (a woman in the state of *Istihadhah*) to make *istinja* (become clean from the impurities excreted by the private parts) at the time of every *salaah*.

MAS'ALAH 2 : A woman who is in *Istihadhah* will have to make a fresh *wudhu* for the time of every fardh *salaah*. For example a woman is in *Istihadhah*, she made *wudhu* at the time of Asr *salaah* and up till the time of Maghrib she did not break her *wudhu* in any way. Because she is still bleeding due to *Istihadhah*, she cannot read her Maghrib *salaah*

with the *wudhu* she made for Asr *salaah*. She has to make fresh *wudhu* again for Maghrib *salaah*. Her *wudhu* will now last till the time of this *salaah* ends. She can, however, perform her *Sunnah, Nafl* and *qadha salaah* before this time ends. Her *wudhu* will break when this time ends and the time of the next *salaah* begins. She then has to make fresh *wudhu*. It must be remembered that besides this *Istihadhah* bleeding, the *wudhu* will still break by other factors which normally break the *wudhu*. The above ruling is that of all who are *Ma'dhur* (classified as afflicted according to *Shari'ah*).

MAS'ALAH 3 : A *Ma'dhur* is that person whose *wudhu* cannot remain because of certain factors which continually break it, e.g. continual drops of urine, continual passing of wind, continual oozing of blood or pus (plasma-matter) from anywhere on the body.

MAS'ALAH 4 : The condition for being regarded as a *Ma'dhur* is that at the time of its commencement, one is not in a position to remain with *wudhu* for the time needed to complete only one fardh *salaah*, e.g. if one started bleeding before *zawal* and the full time of *Zuhr* passed by in this state of bleeding, so much so that there is no time to make *wudhu* and perform the fardh *salaah*, then this person is called a *Ma'dhur.*

MAS'ALAH 5 : Thereafter, if such a person bleeds even once at the time of each *salaah* they will remain a *Ma'dhur.* It is not necessary to bleed continually.

MAS'ALAH 6 : Whenever there is no bleeding for one full *salaah* time, then one no longer remains a *Ma'zur*.

MAS'ALAH 7 : It must be remembered that a woman may be a *mustahadha* (in a state of *Istihadhah*) and yet not be a *Ma'dhur* because in *Istihadhah* it is not necessary for her to bleed continuously, but for a

Ma'dhur, it is a condition to bleed continuously in the beginning and at least once in every complete *salaah* time thereafter.

MAS'ALAH 8 : If a *mustahadha* starts bleeding during a *salaah* time and this bleeding continues, then she should make her *wudhu* towards the end of the *mustahab* time and perform her *salaah*. If she kept on bleeding throughout the *salaah* time, so much so that there was no time for her to perform her fardh *salaah*, then she will be regarded as *Ma'dhur* and she must read her *salaah* even if she is bleeding. If she did not bleed during the next *salaah* time or she was bleeding but it stopped for a while in which there was enough time to make *wudhu* and perform fardh *salaah*, then she no longer remains a *Ma'dhur*; she will have to make *qadha* of any fardh and wajib *salaah* which she may have performed in the current or previous *salaah* time. There is no *qadha* for sunnah or nafl *salaah*, e.g. if Asr time sets in at 4.00 pm. and sunset is at 6.00 p.m, but the *mustahab* time remains only until 5.30 p.m. and the blood starts continuously flowing from 4.30 p.m., then she should make *wudhu* and perform her *salaah* just before 5.30 p.m. If the bleeding continues and the whole Maghrib time passed by without the blood stopping, then she need not repeat her Asr *salaah;* but if it stops during Maghrib time, even for a short while in which, it is possible to make *wudhu* and perform the fardh salaah, then she would have to repeat the fardh of Asr.

MAS'ALAH 9 : If one is afraid that drops of urine may drip involuntarily, then it is advisable to prevent it by putting cotton wool on the opening of the private part. The *wudhu* will not break unless the effect of the urine shows out on the cotton wool. In fact, people suffering from such diseases or those who are doubtful as to whether drops are coming out, should take these precautions.

MAS'ALAH 10 : If one's urine drips, then it is *wajib* (obligatory) to

change the underwear or wash that portion with which the urine makes contact at the time of every *salaah*.

ISTIHADHAH AND IBADAH

MAS'ALAH 1 : All prayers are allowed during *Istihadhah*. It is compulsory to perform *salaah*. If bleeding is continuous, a fresh *wudhu* is necessary at the time of every *salaah*. If clothes become impure (polluted) due to bleeding then one should keep a separate set of clean clothes which is worn only for *salaah* and removed immediately after it. If the clothes are soiled during *salaah*, then there is no harm and the *salaah* will be completed. One must however, wash any blood-stain on the body and cloths before each *salaah*. If any cotton wool, which is placed where the bleeding takes place, becomes soiled with blood. Then she should remove it and replace it with clean cotton wool for the next *salaah*. After *salaah*, it is not necessary to see whether she bled or not because even if she did bleed, her *salaah* will still be regarded as complete.

MAS'ALAH 2 : *Saum, Hajj, Umrah, Tawaf, Sa'i,* performing *itikaf*, touching and reading the *Qur'an* are allowed during *Istihadhah*. **Hence, there is no difference between a *mustahadha* and a clean woman in the enacting of Allah's ﷻ commandments.**

MAS'ALAH 3 : It is better for her to use cotton wool etc. if this stops the blood from flowing out during *salaah*. Similarly it is correct for her to sit than to stand and read her *salaah* if this prevents the blood from flowing out during *salaah*.

ISTIHADHAH AND THE MASJID

MAS'ALAH 1 : A *mustahadha* is considered *tahir* (clean), therefore, she can enter *Masjidul Haram* and *Masjidun Nabawi* ﷺ. She can also

enter the *Rawdhah* for *Salaam*. She should take care not to pollute (stain) any part of the masjid with blood because one should at all times prevent the masjid from being polluted. She should place cotton wool or sanitary pads etc. at the place of bleeding for safety.

ISTIHADHAH AND THE HUSBAND

Sexual intercourse is allowed during *Istihadhah* even if she is bleeding because the *shariah* considers her to be in a state of purity. There is no sin in having sexual intercourse during *Istihadhah*. The purity in this state is *Hukmi*.

JANABAH (IMPURITY DUE TO SEXUAL INTERCOURSE ETC)

MAS'ALAH 1 : A bath is compulsory after sexual intercourse and the couple will remain impure until they have had a bath. This state of impurity is called *Janabah*. There are many laws regarding this but we shall try to cover the subject very briefly.

MAS'ALAH 2 : The moment the head of the male private part unites with the female private part, then *ghusl* becomes wajib on both the husband and wife, even if full entry does not takes place and no sperm is released. Similarly, ghusl becomes wajib when the private part is inserted into the anus. However, this action is totally *haram* and the punishment for it is very severe. It is related in the Hadith by Abu Hurairah ﵁ who narrates from Rasulullah ﷺ

"Cursed is he who comes unto his wife through her anus."

MAS'ALAH 3 : One is allowed to eat, drink, and sleep in a state of *Janabah* but it is better to wash the private parts and make *wudhu* before eating, drinking or sleeping. If *wudhu* is not made, *Tayammum* should be performed. In this way the degree of impurity will be

reduced. There is no sin in eating, drinking or sleeping without doing the above. It is not permissible to be in this impure state for so long as to miss a *salaah*. The Angels of blessing do not enter such a house. The genitals (private parts) must be washed before having a second act of sexual intercourse and *wudhu* should also be made but there is no sin if *wudhu* is left out.

JANABAH AND THE QUR'AN

It is forbidden to touch or read the *Qur'an* during *Janabah*. The same laws, regarding the *Qur'an* during menstruation and *Nifaas*, are applicable here also. If one is not in a state of *Janabah,* one may recite the *Qur'an* without *wudhu* but one must not touch it.

JANABAH AND DHIKR

Dhikr and *wazaif* are allowed in the state of *Janabah* but it is better not to do so because one can become free of *Janabah* whenever one wishes to; whereas, in the case of *Haidh* and *nifaas*, a woman can only become pure after the bleeding has stopped. It is against etiquette to make *Dhikr* in a state of *Janabah*. Therefore, it is better to do so after a bath. Nevertheless, *masnun du'a* (appropriate *du'a* for special occasions) such as for sleeping, when waking up, wearing clothes, entering the toilet, etc. may be read in the state of *Janabah*.

JANABAH AND THE MASJID

One is forbidden to enter a *Masjid* in the state of *Janabah*. The same laws that apply to *Haidh* and *Nifaas* are also applicable here. One is not allowed to go into the basement of a Masjid as it is included as part of the Masjid. Sexual intercourse is prohibited in the Masjid. If a bath becomes compulsory while in the Masjid, then leave the Masjid immediately after making *tayammum*, even if one is in *I'tikaf.*

BATH AFTER JANABAH

MAS'ALAH 1 : The same laws apply here as those of *Haidh* and *Nifaas*. Particular care should be taken when washing the private parts, making sure that no trace is left of any semen (sperm) which may have stuck to the body and dried up. No part of the body should remain dry otherwise *ghusl* (bath) will not be valid. Gargling up to the throat and drawing of water up to the cartilage of the nostrils are compulsory. Particular care should be taken that water reaches into the navel, under rings, earrings, etc.

MAS'ALAH 2 : If the sperm of the husband emerges from the vagina of the wife after she has had a bath, then it is not necessary to repeat the bath but washing it off will suffice.

MAS'ALAH 3 : A woman must ensure that water penetrates through the foreskin of the vagina, otherwise her *ghusl* will not be valid.

MAS'ALAH 4 : If, for some reason or other, a woman has to apply medicine in her vagina or a nurse applies it, then ghusl does not become necessary.

MAS'ALAH 5 : It is *makruh* to pass urine in the nude. It is also undesirable to bath in the nude.

MAS'ALAH 6 : It is makruh to bath or urinate while facing the *Qibla*. It is also *makruh* to have one's back towards the *Qibla* in this state. Speaking should also be avoided in the state of one's *satr* not being covered.

WOMAN AND SATR

MAS'ALAH 1 : It is essential in *salaah* that a woman has her whole body

covered with the exception of her face, hands (till the wrists) and feet (till the ankles). Besides these three, if any other part of the body is exposed during *salaah*, for a period in which It is possible to read ***Subhanallah*** three times then the *salaah* will break. It is desirable to always cover, even these parts, to be safe from mischief even when not performing *salaah*.

MAS'ALAH 2 : For women the term *ghair mahram* are all those with whom nikah is allowed under some circumstances including such people who are generally considered close relatives e.g. husband's brothers, sisters' husbands, paternal cousins (father's nephews), maternal cousins (mother's nephews). It is forbidden and *haram* to uncover any part of her body or to come in the presence of a *ghair mahram*. If all the above is forbidden in the presence of close relatives. then we can imagine how strongly it is prohibited in the presence of outsiders. It is prohibited to sit and talk alone to a *ghair mahram*.

MAS'ALAH 3 : A woman should cover her *satr* even in the presence of another muslim woman. In this case, the area between the navel and the knees is the limit.

NOTE: Some women do not consider it necessary to cover their satr in the presence of other women despite it being forbidden.

MAS'ALAH 4 : A woman should not expose her body unnecessarily before a doctor or a midwife.

MAS'ALAH 5 : A woman must not expose or open her satr in the presence of non-Muslim women this too is imperishable.

TREATMENT AND SATR

MAS'ALAH 1 : If medicine needs applying during pregnancy on the

stomach, etc. by a nurse or midwife, then it is not permissible to expose the portion below the navel; it should be covered with a sheet, etc.

MAS'ALAH 2 : A nurse or a midwife can see the area below the navel during birth for the necessary period only. To see beyond that period is prohibited. It is also not permissible for any other woman to see those parts, even though it may be her mother or sister, as there is no need for it. The practice of taking her clothes off during birth in the presence of other women is totally *Haram*.

MAS'ALAH 3 : It is Haram to expose the face to a non-muslim make nurse or midwife. In addition a believing woman can only expose her face and hands up to the wrist as well as her feet up to the ankles to a non-believing woman. It is immaterial whether she is a nurse, noblewoman or a maid. To expose even one hair unnecessarily is improper. It is a practice of some people to call a doctor instead of a nurse. How can it be permissible for a person of the opposite sex to see the satr of a woman when a person of the same sex is allowed to see the satr only when the necessity arises? It should also be borne in mind that experienced midwives are easily available, and there is no need for a male doctor.

MAS'ALAH 4 : The greater the difference the stricter the rules regarding the *satr*. Two believing women are regarded to be of the same nature; therefore, on such occasions, believing women should be engaged, if available, to do this work of a midwife. If not, then only should non-believing women be consulted.

MAS'ALAH 5 : If a wound, etc. has to be treated, then only the actual portion which has to be treated, can be exposed. It is not permissible to expose more than that which is necessary, to anyone.

MAS'ALAH 6 : If the doctor is a Muslim lady, then a woman cannot expose the part between the navel and the knees unnecessarily. If

some portion thereof has to be treated, then only that particular portion can be exposed, not the whole part.

MAS'ALAH 7 : A simple method of keeping the other parts covered is to wear some old clothes and to cut off that portion which corresponds with the wound, etc. that has to be treated. The other parts will remain covered by adopting this method, *Insha-Allah*.

WOMAN AND HER DRESSING

MAS'ALAH : It is forbidden for a woman to don such a thin revealing dress or show her hair or any part of her body to a ghair-mahram. If she does so, she will be considered naked according to the *shari'ah* and liable for punishment. She is allowed to do so only in the presence of her husband or *mahram* (one she cannot marry) or in such a house where nobody besides her husband or *mahram* lives. But she is not allowed to do so the moment she comes in the presence of a *ghair-mahram* or the moment she leaves the house. The design of the dress should be such that other parts, except the three mentioned above, are not revealed. Women, who don dresses which reveal these parts, are cursed and condemned by the *shariah*. Believing women can understand where fashion leads.

WOMAN AND HIJAB (VEIL)

MAS'ALAH : The law of *Hijab* requires that the whole female body from head to feet, including the face, be concealed in the presence of *Ghair-Mahram*. A woman should not emerge from the home unnecessarily. If she has to, due to some need, then she should cover her face and body with an outer garment, e.g. burqah, so that the face and shape of the body are not exposed. The wearing of the veil is wajib according to the *Shari'ah*.

WOMEN AND HAYA (MODESTY)

A woman's modesty is more important than her, physical superficial beauty and shape. In fact, her real worth lies in her modesty. If she is modest, then people will like her in every respect and if she is not modest, then she will have no value in the eyes of any respectable man. Even her beauty will have no value. Modesty has been highly regarded in Islam. In one Hadith, Rasulullah ﷺ said:

"Modesty is a branch of Iman".

In another Hadith it is said:

"Modesty is good in every respect."

A wise man has said:

"When you do not have modesty anymore, then do as you please".

In describing the good qualities of a woman, Allah, has placed great importance in the Qur'an regarding modesty. In one place Allah says,

"Women with downcast eyes".

Faults can be hidden through modesty and if she will expose herself, then her good qualities will also have no value. Therefore, it is very important for her to preserve modesty.

WOMEN AND CHILDREN

The proper upbringing of children is one of the most important duties of the mother because the mother's lap and the home environment are the first *madrassahs* (school) of the child. It is the mother's zeal, enthusiasm and eagerness, and the home environment that decide how much good will come into the child, because all of these have a great impact on the child. From the time she is pregnant till she stops breast-feeding. She should endeavour to maintain cleanliness and

purity, both physically and spiritually. **If the mother's mannerism and actions are bad, then they will have negative effects on the child.** It is therefore, very important that the mother rear the child in an Islamic fashion. She should take great care not to do any undesirable act in front of the child, thinking that the child does not understand anything. The child will notice it and sooner or later, will also adopt it.

It is for this reason why many *Ulama* have said that the first six years are most important in a child's life and they determine the future. This view is supported by the *Hadith* too. Inculcating good habits and manners, as well as upholding the importance of Islam and true Islamic practices (as opposed to one's own opinions of what Islam says) will all contribute towards the upbringing of a champion and leader.

WOMEN AND THE HUSBAND

Mutual respect and love command a happy marriage. For this to materialise, each spouse must understand their role in the family, and under no circumstance take command of the others role. Thus Islam orders that the woman be under the man, not in a master-slave relationship, but guardian-guarded relationship. This is not a means of putting the woman to slavery, but it is in order to establish the role of both spouses. The fact that the husband must take the leadership role and provide for the family is a fact that is not only accepted in Islamic societies, but in all societies without exception.

Thus obedience to the husband is vital for a woman to keep the household in order, and to keep these fundamental roles in tact. The gist of a Hadith of Rasulullah ﷺ is that a woman, who offers her *salaah* punctually and obeys her husband, will enter *Jannah* through whichever door she pleases. As far as the husband-wife relationship is concerned, it should be the object of life for the wife to do everything

possible to please the husband and remove his sorrows within the limits of *shari'ah*. If he likes adornment, beautification and elegance then she should do so within limits. She should not spend more than what he earns. She should not be stubborn and should not show dislike for things which he brings, this is courtesy and understanding, not subjugation.

She should not criticize his relatives. It is unmannerly to become angry at the husband when he is angry and she should look after the household belongings and be particular regarding cleanliness. She should not quarrel with her in-laws. She should always try and serve him when necessary but she should not ask for any service from him. She should regard him as superior and conduct herself accordingly.

This is a typical excerpt that a woman would read in most books. Agreeably it sounds far from fair, (especially the *relatives* and *in-laws* part) but the husband is also commanded to show the same courtesy. It was the action of the greatest of all creation ﷺ to help in the household chores.

WOMEN AND HER PARENTS

Even after marriage, a woman should keep good relationship with her parents and make their *khidmah* (service). She should never go to them without the husband's permission. She should note two important things:

Firstly, she should not get into the habit of sending things to her parents' home, even with the husband's permission, because this will slowly reduce the love and respect of the wife in the husband which will be of great harm to the woman.

Secondly, she must try to treat and regard her in-laws like her own parents. This will increase her love, honour and regard in the husband and it will prove very useful and beneficial to her.

WOMEN AND CHASTITY (FAITHFULNESS)

To protect one's chastity is the main quality of a woman as the other good qualities depend on this. Superficially, she may have plenty of good qualities but, Allah ﷻ forbid, if she is not chaste and pure, then she is considered absolutely useless in the eyes of the *shari'ah*. In the *Qur'an*, Allah ﷻ describes the *Hur* of *Jannah*:

"Untouched by any man or jinn"

A Hadith summarizes this point,

"The most precious gift of Allah upon a man in this world is that wife who pleases him a great deal whenever she is in his presence; and when he is not present, she looks after herself and his belongings and does not cheat in these two things".

IDDAH AFTER DIVORCE AND SEPARATION

MAS'ALAH 1: If a woman is divorced or the marriage has broken down or if the husband dies, then she should stay in the house for some time and until this time has not passed, she must not go anywhere nor can she re-marry. This period is called *Iddah*.

MAS'ALAH 2 : In case of divorce, she should not leave the husband's house either during the day or by night nor re-marry for three menstruating periods.

MAS'ALAH 3 : For a divorced girl, whose cycle of menstruation has not commenced or an elderly woman, whose menstruation has stopped, the *Iddah* time is three (lunar) months.

MAS'ALAH 4 : If a woman gets divorced during pregnancy, then she should wait, until the child is born. This is the *Iddah* time for her, regardless of when the child is born.

MAS'ALAH 5: If divorce is given during menstruation, then that menstruation period is not counted but another three periods should be allowed to elapse. The husband should remember that it is sinful to give a divorce when she is menstruating.

MAS'ALAH 6 : A woman who receives three *Talaqs* (divorces) or receives one or two *Talaq* Ba'in (irrevocable divorces) or if her husband dies, then she should observe mourning during the *Iddah* period. A mourning woman is one who is in grief and sorrow; she should avoid beautifying herself. A woman who has received *Talaq* Raj'i (revocable divorce), should beautify herself and try to attract her husband towards her in *Iddah*.

IDDAH AFTER HUSBAND'S DEATH

A woman whose husband has died should observe *Iddah* for four months (lunar) and ten days and should remain in the same house in which she lived at the time of the husband's death. In the case of a pregnant woman. *Iddah* is over as soon as the child is born, the number of months are not taken into consideration.

PROPHETIC ADVICE

In one *Hadith* it has been narrated that Rasulullah ﷺ has said that he saw many women in *Jahannam*. When asked the reason for this, he replied that **firstly** they have a habit of abusing and taunting, and **secondly**, they are very ungrateful to their husbands.

When it has been found that the tongue can lead her to *Jahannam*, then she should direct all effort to control it and should not abuse and taunt; she should not be ungrateful to the husband.

One habit which women commonly have is to curse their children,

without realizing that, it may be the exact moment when Allah ﷻ accepts her *du'a* and her curse will be enacted; this will cause harm in both the worlds. She must avoid doing this.

Another habit which women also have when they meet, is backbiting. This does much harm to her religion and she should, therefore, try to safeguard herself from this. It is very important for a woman to dress at home according to her normal way and standards, if she has to go out of the house for some reason then she should be simply dressed and covered even if other women may look down upon her. If she stays untidy in the house, then she will lose the love and respect of her husband. If she beautifies herself and goes out of the house, then outsiders will cast their gaze on her. It is totally wrong for her to go out in this manner and it should, therefore, be avoided.

EPILOGUE

1. The laws mentioned in this publication are in very simple language. If one still has any difficulty in understanding or is simply not sure, then one must consult an *Alim* (scholar)or *Alimah* (female scholar).
2. The example of table prepared to be used for the recording of menstruation has been entered in this booklet due to the importance of the laws it entails. Our advice is that dates should be recorded to avoid sin, as the issue of Fardh *salaah* is directly related to it.
3. This booklet has been compiled with the purpose of highlighting many issues which affect women but are generally not known. It is also detailed and thorough enough to be a reference guide, which should be constantly referred to in due need. The arrangement of topics under different headings is for additional ease of use.
4. This booklet has been prepared specially for women but a few laws are also applicable to men and it is, therefore, advisable that men should also read the booklet and understand the laws because it is also their responsibility to explain these laws to their womenfolk.